OCATIONS NUMBER 25 cents

CUM·EIS·ET·IPSI·POPULUS·EIUS

COWLEY

LIBRARY

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

ERUNT·ET·IPSE·DEUS·CUM·EIS·ERIT·EORUM·DEUS·Apoc.XXI.iii.

ECCE·TABERNACULUM·DEI·CUM·HOMINIBUS·ET·HABITABIT

VOL. XXVIII AUTUMN 1956 NO. 1

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Published by the American Congregation of the Society of Saint John the Evangelist, at the four seasons

The Society of Saint John the Evangelist is a Religious Community of Mission Priests and Brothers, serving the world-wide Anglican Communion in the United States, Canada, England, India, South Africa, Japan and the Bahamas.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

EXCHANGE PUBLICATIONS and books for review should be sent to the Reverend Father Editor, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

ADVERTISING RATES may be obtained by applying to the Editor.

THE HOUSES OF THE SOCIETY OF ST. JOHN THE EVANGELIST

The English Congregation

Oxford. The Mission House, Marston Street, Oxford, England.

London. St. Edward's House, 22 Great College Street, S.W. 1, London, England.

Indian Province. St. John's Mission House, Panch Howd, Poona (City) 2, India.

South African Province. The Mission House, 126 Chapel Street, Cape Town, South Africa.
P.O. St. Cuthbert's, Tsolo, C.P., South Africa.

The American Congregation

The Monastery of St. Mary and St. John, 980 Memorial Drive, Cambridge 38, Mass., U.S.A.

St. John's Mission House, 33 Bowdoin Street, Boston, Mass., U.S.A.

Nippon Province. St. Michael's Monastery (Oyama Shudoin), Oyama, Tochigi Ken, Japan.

The Canadian Congregation

The Mission House, Bracebridge, Ontario, Canada.

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

FATHER DALE AT THE MONASTERY, CAMBRIDGE
Sunday, August 12, 1956
(Photo by Harrison Reynolds)

IN MEMORIAM

Father Oliver Boynton Dale, S.S.J.E.

who departed this life on August 29th, 1956,
in the 66th year of his age, and in the 34th of his Profession.

Father Oliver Boynton Dale, Provincial Superior of our Society in Japan, entered into Life Eternal on August twenty-ninth at Saint Maries, Idaho. The Father was on his way back to resume his duties at the Monastery at Oyama. He stopped in Idaho for a brief visit with relatives. It had been planned that he should spend the night at a hotel in St. Maries, where his cousins had intended to pick him up the next day. His train arrived shortly after midnight, but on reaching the inn, he suffered a heart attack, and passed away almost instantly. His body was brought on to Massachusetts for burial, the funeral being held at the Church of St. John the Evangelist on Monday, September fourth.

Father Dale was born in Newburyport, Mass. on September 28th, 1890. He served with distinction in the Air Service of the United States during the First World War. Entering the Society as a layman in 1920, he was professed on February 2, 1923, and later ordained to the diaconate and priesthood. He had held the offices of Master of the Novices, Deputy Assistant Superior, and Assistant Superior of the American Congregation; as well as the positions of Provincial Superior of the Pacific (at the time that the Society had a house in San Francisco), and Provincial Superior of the Province of Nippon. At various times he served at the Churches of St. John the Evangelist and of St. Augustine and St. Martin in Boston, the Church of St. Mary the Virgin, New York City, and the Church of the Advent, San Francisco, California. He also had been Warden of the Community of St. Saviour, San Francisco; and Chaplain General of the Sisterhood of St. Margaret in Boston.

During his recent furlough at the Mother House, Father Dale assumed the duties of Editor of COWLEY, and the two last issues of the magazine were brought out by him. Before his death he had completed the lay-out of this present *"Vocation"* number of COWLEY. In tribute to his memory, therefore, it seemed fitting that this number should appear as he had planned it; reserving till our next issue further tributes to this greatly-beloved Father of our Society.

MAY HE REST IN PEACE, AND MAY LIGHT PERPETUAL SHINE UPON HIM.

Quam bonus Te quaerentibus, sed quid invenientibus!

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

Vol. XXVIII Autumn, 1956 No. 1

PAGE

IN MEMORIAM — FATHER OLIVER BOYNTON DALE, S.S.J.E. 3

FOREWORD
By Father Dale, S.S.J.E. 6

RELIGIOUS VOCATION
By Sister Elspeth of All Saints 7

TWO SERMONS ON THE RELIGIOUS LIFE:

I. "THE MASTER CALLETH THEE"
By Father Clayton, S.S.J.E. 15

II. "WITHOUT DELAY"
By Father Dale, S.S.J.E. 19

THE RELIGIOUS LIFE. A Poem
By Vincent S. S. Coles 24

A HISTORY OF THE AMERICAN CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST
By Father Smith, S.S.J.E. 26

OUR AMERICAN AND CANADIAN COMMUNITIES 34

A BIBLIOGRAPHY OF THE RELIGIOUS LIFE 37

COMMUNITY CHRONICLE 41

ILLUSTRATIONS

Father Dale at the Monastery, Cambridge 2
"Fasciculus Myrrhae Dilectus Meus Mihi" 4
"Whatsoever He Saith unto You, Do It" 13
The Church of Saint John the Evangelist and Bowdoin Street in the Eighteen-Eighties 32

ADVERTISEMENTS 44

FOREWORD

By FATHER DALE, S.S.J.E.

FOR the first time we are presenting a number of COWLEY devoted almost entirely to the Religious Life and the present-day problem of the dearth of religious vocations. It is amazing how even after more than a hundred years of the revival of community life within the Anglican Communion there should still be such widespread ignorance, misunderstanding and prejudice about it. Doubtless the devil sees every religious house as a definite bulwark against his victory and therefore never ceases to stir up lies against them. Each Associate of our several religious communities, whether they be priest or lay-person, man or woman, living in the world and surrounded by ordinary people, should seize and make every opportunity for spreading information about the Religious Life, especially as they are united in prayer with some particular community in praying for vocations to the Religious Life.

The call comes to many, but perhaps they do not hear it, either because they have never been trained to listen, or else are completely ignorant of community life. Both these things may be our fault. If so, we must strive to show, over and over again, how the religious houses and particularly the contemplative ones, are the power houses of the Church, generating spiritual energy keeping us all safely "hitched to heaven". Let all Associates keep in close touch with their communities, and visit as many other communities as they can, taking with them those friends of theirs who think the convent and monastery door are a gateway to a harsh, unlovely and wasted life. If any feel that their own knowledge of the Religious Life is uncertain, then some of the books listed in this number of COWLEY in the *Bibliography of the Religious Life* will help.

As this Vocations number of COWLEY will be of more than a temporary and passing interest, we suggest that a few copies placed in pamphlet binders would make a useful addition to any parish lending library for reference purposes. They might, under Providence, be the means of furthering some vocations.

RELIGIOUS VOCATION

By SISTER ELSPETH OF ALL SAINTS

IN the old days at the turn of the century, it was always a part of Novitiate instruction to remind newcomers that the vows of Religion were the same as our baptismal vows; renunciation, faith and obedience, only made a little more explicit. This we heard with our ears, but turned away from it in search of more attractive motives for our dedication. These were found in quantities in the standard books of instruction, and also in the lives of the great monastic founders and saints. But perhaps we were more often attracted by the lives of religious whom we had ourselves seen and known.

Those who had charge of our souls knew that the younger aspirants would never be satisfied with abstract ideas. According to our gifts and the dispositions which they saw in us they spoke of opportunities of service — in education, social service or foreign missions; and they did not fail to weave in with these the greatest thing of all, — the possibility of personal union with God — mysterious, wholly undefinable, yet most real. They showed us the foreshadowings of Religious Vocation in Holy Scripture. They said that for all of us there would come a day when we should have to stand with the disciples on the porch at Cana, outside the marriage feast. On one side we should hear the laughter of the wedding guests; on the other side, the voice of Jesus.

Why was that moment so final for those disciples? Our Lord had not despised the marriage feast. He had provided for its needs amply and generously, — better than the bridegroom himself. His sympathy was ungrudged. Yet He still stood outside, looking down the winding path, past all the little white houses, to the dusty high road below, saying "Follow Me".

Why did those disciples feel they had to follow? Because this was the final call in a series that had gone before. It had started with a word from another Master they had loved and honored, — "Behold!" That was a call to think things out. They obeyed. Then came a word from the new Master; "Come and ye shall see." They saw enough to make the next step possible: "Follow." By now they knew they were in the presence of One Who had a right to command. Others joined them on the road to Galilee, till they came at last to the garden of Nathanael. Nathanael

was a man of a different type, more calculating; but he fell under the same spell to which they had succumbed.

He offered his allegiance, and was greeted by Jesus with a smile. "Do you wonder at my knowledge of the human heart? You shall see greater things than these". Then the Lord turned to them all with a sudden change of tone, — "I tell you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

Being Hebrews, they could not miss the point. They were reminded of a[1] man who seemed most unworthy of any high calling of God, who heard it in shame, disappointment and fear; and yet came to be the Father of the Chosen People. They could never say now, "I am not good enough". More. "We have the Son of Man as our link between earth and heaven."

Next came the marriage feast, and now they saw what they had not eyes to see before. "We beheld His glory". And so they followed Him to the end.

Such meditations as these put living and breathing reality into the formal teaching of vocation. And such meditations will always have value as training for the religious life. But history won't stand still. We have to face the world of today.

That glory which the first disciples saw was so bright that there were many who followed and gave all. In some ways it was easier then, as far as choice was concerned. For these early Christians, called to the worship of God and to fraternal charity, were by that very fact "separated from the world," — that world which went its own way, and kissed its hand gaily to the idols at the street-corners, unaware of any demand upon life and conduct implied by such greetings. But after a while, as always happens after a great religious revival, men's hearts began to grow cold. By the time of St. Jerome,[2] if not before, there was another "world" within the Church. St. Jerome lashed out at it fiercely; the fathers of the desert fled from it. But not everyone could be a monk or nun. So there was a persistent demand for a "double standard" of Christian life. "Won't it be enough to build a monastery without going into it myself?"

---

[1] Genesis 28:12.
[2] K. E. Kirk, Vision of God, 174.

Religious Vocation

"Won't offering of money do instead?" or (recalling a very ancient idea of substitution) "Shall I give the fruit of my body for the sin of my soul?"[3] But even in those days the poor little substitutes were not always willing. They must be told "Think of Isaac. Your offering of yourself puts God in your debt. You are certain of a reward in heaven". A streak of commercialism had got into the idea of dedicated life, and the Church has since then never been able to get rid of it entirely.

We are being told that this is an age of religious revival. Articles appear in magazines discussing whether the revival is genuine, or only prompted by the fear of alphabetic bombs. A good test in our own Church would be to ask whether in the last few years there has been a noticeable increase in vocations to the Religious Life, or to the less attractive missions at home or abroad.

We all regret that there is so slight a response to the idea of the Religious Life within our own Church. Some of us wonder if the whole subject has drifted too far away from its original foundations, — from the thought of Creation and the Fatherhood of God, from His first call to His creatures to serve Him with their whole heart. There is no "double standard" in the Old Testament. There are plenty of vocations to *leadership,* but the leaders have only a single message to pass on. Abraham is called to build up a holy nation, in which all the families of the earth shall be blessed. Moses rescues his people and gives them a Law — one Law for all; Joshua stands up before them when his work is done with the same imperious demand, "Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord." For these and all who followed them there was only one call; "Ye shall love the Lord your God with heart and mind and soul and strength". Nothing less would suffice.

Whatever we may think about the authorship of the Book of Genesis, the meaning gathered from it by the finest Hebrews in the best days of their history is glassy clear. God made man in His own image, to grow into His likeness. He Who is Love asks for answering love & service. It is of the faith that the life of everyone of us is His gift; and if this is so, the very least we can do is to give that life back to Him in some form or other. And when we do so, we are certainly not putting Him in our debt.

[3] Micah, 6:7.

There is no double standard in the New Testament either. St. Paul reiterates, "All things are yours, and ye are Christ's and Christ is God's. "[1]No one puts the whole position in more alluring words than St. Peter, [2]"Ye are a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him Who called you out of darkness into His marvellous light — Whom not having seen ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." And this is said not to a chosen few, but to converts scattered all over Asia Minor.

We all know that the promises we make at Confirmation are the same as those made for us at our baptism: renunciation, faith, obedience. And the prayer which the Bishop offers for the kneeling candidates is one of the most ancient prayers of the Church. He asks for the Seven Gifts of the Holy Spirit. These gifts were doubtless explained to us at the time but there is one which is seldom put into its proper background. It is the sixth, which in our Prayer Book is translated "true godliness". We are apt to think of it as suggesting personal religion; it *is* that, — but much more. In the Latin of the original Rite it is *"Pietas"*, — Love to God, but especially to God as our *Father;* and this love is the sanction of all the natural and God-given ties of family. St. Paul had that in mind when he prayed to "the Father, from Whom all fatherhood, earthly or heavenly, derives its name. "It is not likely that St. Paul had ever read Virgil; but the best Roman citizens of his time understood *"pietas"* as the virtue most highly regarded by their ancestors — the supreme duty of loyalty at any cost to the family, the gods and the destiny which the gods had appointed. They saw it realized in that *"pius Aeneas"* whom in our school days most of us failed to appreciate! The word carries the thought of the sacred union of love and duty so little valued nowadays.

In this connection it is interesting to refer to a little-known Catholic philosopher, Peter Wüst, who died not long ago. His books have never been translated into English, except in short extracts. One of them was called *"Naivité and Piety."* In it he said that the origin both of religion and philosophy lies in the faculty of Wonder. Out of Wonder grows the virtue of Faith — "the natural

[1]I Cor. 3:22.
[2]I Peter 1:7, 2:9.

gravitation of the human spirit towards the absolute Center of Supreme Reality which we call God."[1] Towards this Center we must exercise either Trust or Mistrust. We lose Trust when we begin to question whether there is a central Reality at all, or whether it should be called God.

Our children during the last sixty or seventy years have been so fed up with elementary science, and with the idea of natural causality, that they have ceased to see any mystery in the universe, — anything to wonder at. So many things once thought mysterious have now been explained by natural sequences; all the rest will be discovered in course of time. Peter Wüst and his translator, would have us try to recreate in the mind of modern youth the conviction that, as human beings, we belong to a twofold order: the impersonal order of Nature which we study at school, and which looks so rigid; and the order of the Spirit, which is wholly personal. The order of the Spirit is the action and reaction between God and the human spirit, or between one human spirit and another. And all occurs within a Supreme Reality which enfolds us on all sides, yet which never breaks through the freedom of the creature, on which his character-development depends.

If the clergy, and those who teach, would pass on thoughts like these with real conviction, they would discover for themselves & pass on to their pupils "a new delight in the exquisite panorama of creation, the harmony of the universe, and the marvelous order that rules all things." There would be less craving for artificial and organized pleasures which must be constantly varied. We might even come to understand that magnificent passage in Colossians I, which ends with verse 17 "in Him were all things created, in the heavens and upon the earth, and He is before all things, and in Him all things hold together". Nor does this involve any "sacrifice of the intellect." It is the way to greater freedom of the mind, to a new sense of vitality and courage, as we move into the range of a larger life and a greater Love, "in Whose service is perfect freedom."

But what has all this to do with religious vocation?

In the renewed sense that we *all* are God's, that we are *all* "the people of His pasture and the sheep of His hand," we shall surely

[1] Being and Having, Gabriel Marcel 217.

be more inclined to "go our way into His gates with thanksgiving and into His courts with praise." We shall want to know more about Him who is so gracious, "Whose mercy is everlasting". That means we shall have to learn more of prayer and communion with God. We shall gain more sensitiveness to the voice of God; we shall begin to see that God is concerned with our choice of a career. We shall see a form of vocation even in the smaller duties of our lives. For this is the true nature of vocation, that it has in it a double character of *duty and desire*. "It is something that calls and beckons; something that calls inexorably, and yet you must strain your ears to catch the voice,"[1] because it comes from God and can't be identified with any goal you can imagine for yourself. The very essence of religious vocation is that it seeks no personal fulfillment and can't be put off with any kind of halfway house.

For Prayer, — not the recitation of many prayers, but prayer which continually seeks the presence of God, — is the very life of any Religious Community. The prayer-life of Religious, whether they be men or women, active, mixed or contemplative, is centered in the daily offering of the eucharistic sacrifice. Then and there, as at no other point in the day, the community is united in giving and receiving; offering itself up with the Holy Sacrifice in adoration, opening itself out to the light and grace that come through renewed contact with the heavenly gift. Thus an energy can go forth for the blessing of the whole Church, perhaps all the more real because those who are part of it are not always directing their goodwill upon this or that point of special need, as if it were something *outside* themselves they were trying to achieve. God is not outside ourselves, and those who need our prayers are not outside ourselves. There is a communion of saints and sinners, in which we often find ourselves exchanging places.

The one thing for which as individuals the members of any community are responsible is to offer as little hindrance as possible to the Divine Light, which, as St. John tells us, is always lightening every man that comes into the world. That light is flowing into us all the time; not only in sacramental communion and in moments of conscious illumination but in the providences of daily life, — through the work which God has given us to do. It is here that the religious are most aware both of failure and of success, in the power

[1] C. S. Lewis, Preface to Paradise Lost, 37.

Block by courtesy of
St. Thomas' Convent, Oxford

of their corporate life. Where one fails, another may succeed; and so the stream of prayer, in Mass and in the Divine Office, in obedience and in work, goes upward and outward, though, alas!, never quite unhindered.

It is happiness enough to have a part in it; and all religious should be able to echo the words of a well-known writer who lately said that since he gave his full allegiance to God the idea of a *search* for Joy had lost nearly all interest for him!

There are some who would have the religious life described on what might be called a "higher level," — as an ideal only for a few. It is true that there are aspects of it which do answer to that description, and they are of great value to the Church. But if we think of it in this basic and simple way, it ought surely to make a wide appeal to our own generation. For this is an age of double standards, and so many paths are open which promise a passing satisfaction; while the religious vocation knows but one standard and offers but one way, — wheer love and duty meet and reach out into eternity.

"I see that all things come to an end: but thy commandment is exceeding broad."

A Prayer for Vocations

O LORD Jesus Christ, Who didst take to Thyself a body and soul like ours, to teach us the glory of self-sacrifice, mercifully deign to instill in other hearts the desire to dedicate their lives to Thee: Priests to stand before Thy Altar to speak the words of Thy Gospel, and Brothers and Sisters to bear the sacred office of teaching the young, of nursing the sick, the aged and infirm, the needy and distressed. Give wisdom and strength, courage and skill to those who serve Thee now; fill their hearts with zeal and love of Thee. With Divine insistence call others to their aid, that Thy Name may be known and loved everywhere and for ever. Amen.

TWO SERMONS ON THE RELIGIOUS LIFE

I. "The Master Calleth Thee"*

"Peter answered and said unto Jesus, Behold, we have forsaken all and followed thee: what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold and shall inherit everlasting life."

(*Saint Matthew xix,* 27-29)

HOW happy we are to have a Sunday designated to the Religious Life! This phase of the Church's life has been greatly neglected and all too little has been preached from the pulpit in our churches.

What is Vocation? Simply, God has a place for every one, a special place: hard places for the strong, quieter works for timid, retiring souls; all kinds of places; but never a soul in the world without its own place. This is Vocation. God calls forth the soul of every man and woman from the great fount of life with a purpose before it. To know this to be true, to realize this purpose, to yield the whole being to it — this is to be conscious of Vocation. It is a great gift and a great joy to have this sense of Vocation.

The Christian vocation begins at the moment you are taken into the new creation, the Church, which is the Body of Christ. The Second Office of Instruction in the Prayer Book makes the Christian vocation clear to us. The Catechism expresses this same thought in the closing words of our duty to our neighbor — "and to do my duty in that state of life unto which it shall please God to call me." This is indeed the foundation and sum of things.

The practising Christian will follow the rules as set down by the Catechism, but there is a higher rule to follow — we call it a special call — a Vocation to the Religious Life.

* Preached by Father Clayton, S.S.J.E. in the Church of Saint John the Evangelist, Boston, on Sunday, May 13, 1956, in the Novena of Prayer for the Religious Life.

Cowley

Down through the centuries God has called some men and some women to the Religious Life. The Lord Jehovah called Samuel to his Prophetic Office. The Lord Jesus called Peter, Andrew, James and John and the others. "They left all and followed Him."

God calls even now!

How can I know whether God is calling me to a more intimate friendship with Him as a Religious? God does not call everyone in exactly the same way. To some He speaks directly, as He spoke to Samuel or the young Isaiah. To others He speaks through the Scriptures, as He did to St. Anthony of Egypt and St. Francis of Assisi; or He may speak through the word of some priest or sister or some friend. Whatever may be the means of the Call, it must be answered.

Do not look too much to natural inclinations. These may or may not coincide with God's will. "Not my will but Thine be done." It is not always those whom people think most fitted whom God wants. God gives His grace to those whom He calls, whether he summons a timid soul to great responsibilities or a proud soul to accept a lowly place.

Want of faithfulness to a past call does not necessarily hinder; the call may have remained and borne fruit. This brings to light the narrative of the rich young ruler in St. Luke's Gospel: "And the ruler asked him, 'Good teacher, what shall I do to inherit eternal life?' And Jesus said to him, 'Why do you call me good? No one is good but God alone. You know the commandments: Do not commit adultery, do not kill, do not steal, do not bear false witness, honor your father and mother.' And he said, 'All these I have kept from my youth.' And when Jesus heard it he said to him, 'One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in Heaven; and come, follow me.' But when he heard this he became sad, for he was very rich." Some biblical scholars think that the young man who went away sorrowful was the same who afterwards, as Barnabas, having land, sold it and laid the price at the Apostles' feet. This is a good and holy thought to bear in mind.

We must not want to know too much. We are to keep the words of the Psalmist in our minds, "Lord, I am not high-minded, I do

not exercise myself in great matters." This does not mean that we are not to keep up to date with the happenings surrounding us, but it does mean we must trust God for the future and not be too anxious to secure a way of retreat.

We must not try obedience to God's call experimentally. No, trustfully! Remember that God's call, like a tiny seed, grows. It is progressive, taking us step by step. It is creative, creating within the whole being new faculties and powers by which that which seemed impossible becomes almost easy. The Cross becomes easier to bear.

Perhaps one of the disciplines that God puts before an aspirant to the Religious Life is the fact that our nearest relatives do not understand or accept God's call for us. That grief may be part of the discipline God in His wisdom appoints for them and for us.

Remember, dear friends, that Jesse offered the son he thought the best. Hannah gave her only one, Zacharias and Elizabeth their only one, the one so long prayed for. God will not be outdone in generosity. How strange it is that some who wish there were more Sisters and Monks in the Church always seem to add, "But they must be other people's sons and daughters, not mine!"

How dare any of us tamper with the workings of the Holy Spirit? Mothers and fathers love their children and, of course, want the best for them. But don't try to live their lives for them. Don't try to make doctors, lawyers, school teachers, bookkeepers and what not out of them simply because their father is, or their grandfather and great-grandfather was. God may be calling your son and daughter to the Religious Life. If God is calling them, they must follow Him just as surely as James and John left their father, Zebedee, and the hired servants and followed Jesus. Many vocations to the Priesthood and the Religious Life have been lost through so-called well meaning parents.

Whatever we do, we do all in the name of the Lord Jesus. God has a plan for each of us. We are happy only when we are doing what God wants us to do. That is true vocation.

Vocation to the Religious Life is a hard and steep climb. It is no bed of roses. There will be outstanding persons, even living Saints, in any Community, and unfortunately there may be some who fall short. The attraction should be to the ideals of the Community,

to the objectives for which it was founded, and not first of all to individuals who may be transferred and who will perhaps die long before you do. Don't worry and stew if you try your vocation and then find that you have no vocation to the Religious Life. It simply means that God calls you to serve Him elsewhere.

Father Benson speaks of the Noontide of the true Religious in the chapter on the call of God in his book, *The Religious Vocation:*

"It is for us to be living in constant watchfulness of the progress of the divine life within our souls, and not to imagine, when we seem to see things clearly, that 'Now there is no more for me to see.' When does the noonday come for the true Religious? When does the Noviciate end? Only with this world's life. Yes, as long as we are in this world we have to go on learning and learning, watching and watching, receiving and receiving, as from time to time God gives us more and more.

"However bright things may seem, we are not to mistake the harshness of our clearest intellectual sight for the glorious vision of that which we are to see eventually. When the whole being is filled with the Holy Ghost, how marvellously shall we then look back upon this word and our clearest sight shall seem to us as nothing. This, the noontide, cannot be in this world. We have to wait for that. We have to wait for God indeed to reveal Himself in all His glory; but, meanwhile, we are to be progressing on towards that."

Hard work, trials, temptations are all part of the Religious Life. The giving up of our possessions, our natural family life, and being subject to a superior are the vows a Religious lives under. Our blessed Lord didn't promise a gravy train. He said, "If any man would come after me, let him deny himself and take up his cross and follow me. For whatsoever would save his life will lose it, and whoever loses his life for my sake will find it."

Pray, dear brethren, for all Religious Communities, pray for those whom God calls to serve Him daily in His Holy Tabernacle. And pray God for each one of us that we may all serve Him as He calls us to do.

Two Sermons on The Religious Life

II. "Without Delay"*

> "And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left the nets, and followed him."
>
> (*St. Matthew, iv.* 18-20)

THIS November morning, on the feast of Saint Andrew the Apostle, we are gathered in this chapel to witness the profession of two young women who, like Saint Andrew and countless others since his time, having given a heed to a divine call from their Lord and Master, have left father and mother, home and secular occupations, to follow Him and Him alone all the remainder of their days. This solemn ceremony of religious profession — the taking of vows of life-long poverty, chastity and obedience — is, like the sacrament of holy matrimony, both a religious and a social act, and therefore it takes place at the altar and in the presence of witnesses representing the Church and Society. This ceremony which we are about to witness is one which occurs too seldom in our part of the Catholic Church. While it is true that some of our religious communities do increase steadily, it is a slow growth because too few *young* men and women of the Anglican Communion seriously seek to know what may be God's will for them — that is, to listen for a possible call from God to surrender their lives to Him in a complete dedication such as these two young women are doing here this morning. Or, if they do hearken to such a call, they do not respond immediately, they postpone definite action, until the call grows fainter and finally ceases for them and, alas, it is then too late!

To Saint Andrew, in the words of to-day's Collect, God "didst give such grace . . . that he readily obeyed the calling of his Son Jesus Christ and followed him without delay". Now, perhaps right there, in that phrase "without delay", is the crux of our problem of the scarcity of religious vocation in these times. Over thirty years of my life I have been a professed member of a religious community. Often during those years I have had frequent opportunities, as a priest, for talking with many young men and

* Preached by Father Dale, S.S.J.E. in the Chapel of Saint Margaret's Convent, Boston, at the Profession of two Nuns.

women about religious vocation. Dear and lovable young people they were ,with the highest of ideals, full of enthusiasm for the Church and its cause, with strong desire for adventure for the sake of Christ, and with a readiness then to sacrifice all to Him and dedicate themselves to Him in the way of evangelical perfection. I have seen them graduated from college. Some of the young men I have counselled through their seminary days. I have attended their ordinations. Then, gradually, the idea of a special vocation to the religious life becomes mentioned less and less. Other things begin to claim their allegiance -- sometimes other loves than Christ — love of the world, ambition, pride -- and they do not respond readily to that divine call, they do not come straightway, they do not come "without delay". They hesitate, they "put it off", they try not to think of it, and finally the call fades out for them.

I would have you think with me for a while about this important subject of vocation, for it is important, both in a general and in a special meaning of the word. In some sense vocation comes to each one of us. It may be a life vocation to a boy or girl to become a priest or a nun, or to be a missionary, a doctor, a nurse, a teacher, or just a devout layman or laywoman, a father, a mother, living and working for God in their natural spheres of life, raising up a family and serving God and His Church in their own generation. In some sense vocation does come to each one of us, for God has brought each and all into the world for a purpose in life — to know and love and serve Him here on His earth that we may be eternally happy with Him hereafter in His heaven.

God did not create anyone by accident, or as a mere experiment. Everyone has a niche to fill somewhere in the Kingdom of God. Within that general vocation of all mankind to know, love and serve Him there are special vocations such as the sacred ministry, the missionary service, the religious life. For everyone of us God also has a particular work to do, and it is our duty to seek by prayer to know what that will of God for us is. Some grow up just leaving it to chance as to what their life's work will be. I once read a book called "The Chance World". It described a world where everything happened by chance. The sun might rise in the morning, or not. A child might be born with one head, or with two. You threw a ball into the air and it might come down, or not. I think that many

people seem to live in that kind of a religious world, and nowhere is this more evident than in the matter of vocation.

It is sad that comparatively little teaching is given from our pulpits on the subject of vocation, particularly on the priesthood and the religious life. It is a priest's privilege and duty to help people to realize their vocation in life. Is it sufficient to say that it should be entirely the work of the Holy Spirit, and not to encourage our youth to find their vocation? We forget that the world, the flesh and the devil are incessantly working to discourage the very idea of such vocations. For one word of help that a boy or girl receives, there are a hundred voices calling them away from God. Many a vocation may have been lost or spoiled for lack of a word of encouragement from the parish priest. The first movement that starts the idea of vocation may be caused by some simple words about it from the parish pulpit.

In many cases, as is well known, great discouragement may come from home, from families, from those who are very near and dear to us; yet it must never be forgotten that many a priest and missionary and religious may look back to childhood and thank God for a holy mother who fostered the idea of vocation by her teaching, her prayers and her example. Let us pray that we may never interfere with the calling of those whom God wills to serve Him in a way that may seem to take them from us. Sometimes, parents and family do interfere, and strongly, and all in the name of family love and affection, and with the excuse that they "know what is best for their own children". Human affection is God-given and right, but it must also be God-controlled, otherwise it often degenerates into selfishness; for instance, when such obstacles are put in the way of a beloved child doing the will of God by entering the religious life or the priesthood. George Macdonald, the Scottish novelist and poet, has written that "a parent must respect the spiritual person of his child, and approach it with reverence, for that too looks the Father in the face and has an audience with Him into which no earthly parent can enter even if he dared to desire it".*

I believe that if we could read the spiritual histories of men and women, we should find that many may have missed the true end

* C. S. Lewis, ed., *George Macdonald: An Anthology.*

of their lives because they did not listen — they did not give heed to that Voice, to the divine call that was at one time in their earlier lives so clear, so insistent, so impelling. And now their lives are often without true purpose and direction, if not wrecked altogether. There was the day when God spoke to them — when the Bush in the desert burst into flame and the vision came to them and the Voice spoke out of the silence, calling them to some special dedication of their lives. They fought off that call. The lure of the world was still strong and drew them aside. The opposition of parents and friends was also strong, and they yielded to it. They could not face the opposition or, what seemed harder, the ridicule. "Why waste your life and talents by entering a convent — or a monastery"? Or, as in the case of the rich young man in the Gospel who one day approached our Lord to know how he might live the way of perfection — was it the fear of the unknown, of the hardness of the required sacrifice, that made them draw back? They followed not "without delay". These words of Cardinal Newman are full of warning and should be pondered by all of us:

"Alas, alas, for those who die without fulfilling their mission: those who were called to be holy, and lived in sin; who were called to worship Christ, and who plunged into this giddy and unbelieving world; who were called to fight, and remained idle. Alas, for those who have had gifts and talents, and have not used, or misused, or abused them. The world goes on from age to age, but the holy angels, and the blessed saints, are always crying, alas, alas, and woe, woe, over the *loss of vocation* and the disappointment of hopes, and the ruin of souls".

Perhaps there is someone here this morning, someone out there in the congregation in the ante-chapel, who is struggling with the problem of vocation; who fears poverty and hardness and restriction; who is saying to our Lord, as once did another, "Let me bury my father. Let me postpone the time of decision until all family entanglements are cleared away". To that other our Lord answered, "Let the dead bury their dead. He that loveth father or mother more than me is not worthy of me".

When God calls a man or a woman they have nothing to do but follow; the call is imperative. The true sign of a vocation is the impossibility of getting away from it — that is, of succeeding in

anything else than that for which one was created and to which God calls one. The man or woman who has a vocation mechanically sacrifices all else to this, the one dominant task of his or her life.

"Who answers Christ insistent call
Must give himself, his life, his all,
Without one backward look.
Who sets his hand unto the plough,
And glances back with anxious brow,
His calling hath mistook.
Christ claims him wholly for His own;
Me must be Christ's and Christ's alone."*

Vocation comes to one as challenge. Should it come to one of you, when you hear that call of our Lord with all its "majestic instancy", may God give you the courage and the grace to follow "without delay",

"As of old, Saint Andrew heard it
By the Galilean lake,
Turned from home and toil and kindred,
Leaving all for His dear sake."

* John Oxenham.

THE RELIGIOUS LIFE

By VINCENT S. S. COLES

WHO are these amidst the tumult of the
world's unceasing strife,
Striving, but for other prizes, living,
but another life?
Who are these with thoughts and actions,
fashioned after other laws,
Caring not for this world's pleasure, caring
not for its applause?

Who are these that rein the body, these
that crucify the will?
These whose one absorbing passion, yearns
God's purpose to fulfil?
Nature never bore such children, in the
schools of mortal lore;
Never sat such meek disciples in the
porticoes of yore.

But they sprang like unsown flowers from
the Garden of the Rood,
From the soil so richly watered by the
streams of Jesus 'Blood.
By their hands He worketh wonders, He
their Master and their Spouse,
And his fruitful benediction resteth on
their holy vows.

Jesus fills them with His fulness, with the
fire of Perfect Love,
Moulds them to the sweet obedience of the
Spirit-wills above.
And since He so dearly loves them, they
must brave the keenest ire
Of the rebel arch-deceiver dwelling in the
nether fire.

He with craft and he with violence, he with fear
and he with pride,

The Religious Life

Seeks to stay the valiant soldiers, who his
armies have defied.
But amidst them and around them, camp the
hosts of Jesus' might,
Who has willed that they should bravely
glorify Him in the fight.

Ever at the throne Eternal stands the Ever-
lasting Son,
Pleading for their perseverance, all that He
Himself hath done.
And beneath His Feet they gather, all the
innumerable Saints,
Lifting hands of intercession while man's
spirit fails or faints.

For the virgin hosts contending, still the
Virgin Mother prays,
Winning health and winning comfort while
the tide of battle sways.
Love's Apostle joys that they too chose like
him the better part;
Paul's unswerving hero-spirit bears his
brethren in his heart.

To this vanguard of His army, Christ is
calling whom He will;
Blessed they who hear and follow, all his
purpose to fulfill.
Blessed they who leave for His sake, land
and kindred, home and wife.
Blessed who to gain a better, lose this
transitory life.

Pour Thy plenteous benediction, Lord and
Master, on Thy fold,
That Thy chosen ones grow valiant, as they
did in days of old.
Make them zealous, make them humble,
make them like Thyself to be,
To the everlasting Glory of the Blessed
Trinity.

A HISTORY OF THE AMERICAN CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

By Father Smith, S.S.J.E.
(Continued)

X. A Duststorm Strikes Boston

PEACE had come to St. Clement's, Philadelphia, but strife now broke out at the Church of the Advent, Boston. A like question arose in both places. When a religious becomes the rector of a parish how much freedom of action may he exercise? No matter what his assigned work a priest who is a regular is never dispensed from obedience to his superior. A wise superior, having assigned a member of his order to supervise a parish will, of course, leave the practical management of parochial affairs to the wisdom and discretion of the priest.

It is important that this basic fact be thoroughly understood because it was involved in the controversies which raged around Father Prescott, Father Grafton, and Father Hall. Reading those seemingly endless articles in the secular and religious press in 1882 one is driven to the conclusion that most contributors, writing in heat, merely betrayed marked ignorance of the organization and obligations of a religious community. Father Benson, ever acting in good faith, simply carried out his duties as the Superior of the Society of Saint John the Evangelist; but his American opponents continued to brand him as a meddling Britisher who had entirely overstepped the bounds of his authority.

Charles Chapman Grafton felt he was called to be in America a superior whose position was the equivalent of that of Richard Meux Benson in England; but despite great natural gifts and spiritual powers some of the Fathers, including the Founder, felt that Father Grafton lacked certain necessary qualities essential to the leadership of the Society of Saint John the Evangelist in America. For two full years (1875-1877), due to illness, he was obliged to absent himself from the Church of the Advent, of which he was the Rector. The state of his health, added to other matters, seemed to make it clear that Father Grafton could not head an American branch of the Society. However, when Father Benson

expressed this as his own earnest opinion, Father Grafton felt that he must force a separation from the Society.

For some time Father Grafton had been agitating for the writing of a Constitution for the Society of Saint John the Evangelist. There was an understandable reluctance on the part of the Founder to effect this during the formative years of the Society's life. In October of 1881 Father Grafton wrote an open letter to Frederic Dan Huntington, the Bishop of Central New York, in which he stated,

> "We have as yet no constitution, only a spiritual rule of life. In the formation of the former we desire the advice and assistance of those set over us in the Lord. We are under no obligations to any Superior which do not leave entirely undisturbed the obligations we owe as clergy to our Bishops . . . Such a Society must, in order to have the moral support of the Bishops . . . submit its constitution and rule of life to their approval."

By writing this letter Father Grafton presented the issue between him and his Superior as essentially a contest between the rights of the Episcopal Church and her Bishops as against those of foreign ecclesiastics. The matter thus presented led to considerable controversy. The newspapers eagerly took up the question and people began to ally themselves with one side or the other.

The duststorm assumed such proportions that four members of the Society (Fathers Grafton, Hall, Maturin, and Osborne) conferred at the Mission House in Staniford Street, Boston, in the early part of June, 1882. They considered three possible courses of action:

(1) That Father Grafton and those who felt as he did, submit and wait until their grievances could be righted.

(2) That Father Grafton withdraw from the Society and resign his rectorship.

(3) That Father Grafton be released from the Society, retain his rectorship, and that Fathers Hall and Osborne leave the Church of the Advent.

These suggestions were thoroughly discussed as to their effect upon the Society, the parish, and the individuals involved. It was recommended that Father Grafton cease writing to the newspapers

and accept Father Benson's decision, but at the close of the conference Father Grafton could only conclude,

> "I see more and more that I have no place in the Society any longer."

A few days after this conference Father Hall received directions from Father Benson to leave for British Columbia where, with Father George Edmund Sheppard, he was to labor so heroically among the men constructing the Canadian Pacific Railway. Father Hall's departure proved a two-fold blessing. He and Father Sheppard were able to come to the aid of the Bishop of New Westminster (A. W. Sillitoe) in a great emergency, and they were both removed from all the trouble brewing in Boston.

On the 16th of June Father Grafton wrote to the Superior suggesting the terms of his separation from the Society, namely that he and the Americans who might so elect be released, and that property matters be settled between the Society and those withdrawing. In his reply of July 4th Father Benson wrote magnanimously,

> "God forbid that I should hold you down under obligations of past vows of obedience if they have become a burden to conscience."

After reading the Superior's communication to Father Osborne, Father Grafton concluded,

> "You will understand therefore Father Osborne, that I am no longer a member of the Society of St. John the Evangelist."

Father Osborne agreed to stay on at the Advent for a few weeks, and then departed on the 28th of August, going first to Peekskill and thence to Philadelphia. In a letter to Father Grafton dated August 14th, Father Benson expressed, reluctantly, we may be confident, his willingness to release from their obligations to himself both Father Prescott and Father Walter Russell Gardner (who had been professed in 1880), in addition to releasing Father Grafton. Thus it came about that three Professed Fathers — Charles Chapman Grafton, Oliver Sherman Prescott, and Walter Russell Gardner — ceased to be members of the Society of Saint John the Evangelist.

This event in the history of the Society has been examined by many, and judgments have fluctuated all the way from those condemning the defection as an utterly contumacious breaking of the most solemn vows, to those estimating it as a justifiable parting of

the ways in the face of genuinely conscientious difficulties. Father Hall, writing forty years after the incident, when he himself was no longer a member of the Society but a bishop, offered this consideration:

> "It should be remembered in judging the course of those who withdrew from the Society that no Constitution had then been agreed on or drawn up—only the spiritual Rule; that there was at that time no Visitor to appeal to, nor any episcopal authority over the Society as such, only over its individual members as priests. Hence in any difference that might arise as to conflict of duties and allegiance there was no possibility of an authoritative decision. Nor had any provision then been made for an honorable and religious release from obligations to the Society. As I have thought over the question lately, this has seemed a fair and right statement to make, where any is called for."

That the separation was regrettable, and that it hampered the mission of the Society in America are indisputable truths. In his book, *A Journey Godward,* Father Grafton states,

> "Doubtless there were some misunderstandings on all sides; and I have felt that if I had been a holier man, my purpose would have been better understood, and the rupture might have been avoided."

Perhaps further comment upon what will ever remain a sad entry in the annals of the Society is unnecessary.

There still remained, of course, the practical problem of the parish of the Advent and the church property. That invaluable source of information, *A Sketch of the History of The Parish of the Advent,* explains the solution of these remaining difficulties as follows:

> "The corporation (i.e. of the Parish of the Advent), after looking into the matter, and realizing that the church in Bowdoin Street was, by the terms of its sale, set aside for the ultimate use of the Society of St. John the Evangelist, and was being occupied by the parish, in a sense, on sufferance, promptly recognized the rector's right to choose his own assistants, and at the same time acknowledged the position of the society by agreeing to finish the new church as early as practicable, and then resign the Bowdoin Street church to the uses of the society under the immediate charge of the assistant rector, with the understanding that he should resign his office in the parish, and conduct the work entirely independent of the parish. This arrangement was agreed to on all sides as being, on the whole, the happiest solution of the difficulties in which the parish found itself."

So calm descended after the storm, but for a time the familiar faces of Father Hall and Father Osborne were not seen within the precincts of the old church on Bowdoin Street.

XI. Peaceful Interludes in Canada

What a contrast there was between that church on Bowdoin Street, Boston, and the settings in which Father Hall and Father Sheppard now found themselves. Messhalls, sawmills, boarding-house rooms, the area encircling an outdoor log-fire, yes, even a saloon — these were the backgrounds in which the Fathers attempted to reach the hearts of railway workers along the Fraser River in British Columbia. Those remarkable letters of Father Hall to his mother and to the Father Superior at Cowley reveal the souls of men who spared no pains to minister to their fellow men. The Fathers found shelter where they could, sometimes living in tents. They were frequently cold and wet, often dog-tired, as they trudged along the hazardous, muddy trails from camp to camp along the route which was to be followed by the new railroad. Sometimes there was little response among those who had embraced skepticism and infidelity. Father Sheppard once wrote to the Father Superior,

> "Some of them seemed to think themselves out of the pale of religion altogether."

But after a month of arduous, loving toil Father Hall could write to Father Benson,

> "Now I think the work has the respect if not the sympathy of nearly all."

In October the Fathers left British Columbia returning to San Francisco by ship. On their way through that city in July, they had hoped to see Chinatown but lacked opportunity. Now, however, accompanied by a policeman, they thoroughly inspected that fascinating section of San Francisco — the opium dens, pawnshops, sweat-shops, jewellers shops, the Chinese theatre, the Joss House, and a restaurant. In his descriptive letter about this tour Father Sheppard wrote to Father Benson,

> "I can't give you any adequate idea of all the strange and sometimes appalling sights we saw—the dens of filth, and horrible abodes of vice —the dark holes and alleys we penetrated, the dreadful smells which assailed us; these must be personally experienced to be realized. But it certainly makes one feel what a joyless, oppressive thing life is without Christian hope and love, and how completely the vast multitudes of China are under the power of the prince of this world, being as they are without hope and without God in the world."

A History of the American Congregation of the Society of Saint John the Evangelist

It was to be a good many years after the writing of this letter before a Cowley Father was to become a participant in China's warfare against the Prince of this World.

Leaving San Francisco, the Fathers moved eastward to Pueblo, Colorado, where they parted, Father Hall travelling northward to Denver to preach and deliver addresses almost continually for three or four full days. In Kansas City the Fathers again joined forces to conduct a mission at St. Mary's Church. The mission ended on the 16th of November, and Father Hall proceeded to Philadelphia where he resided at St. Clement's with Fathers Maturin, Osborne, and Field, until the dust stirred up by the recent controversy in Boston, had settled and he and Father Osborne could return to re-establish the work of the Society in that city.

The early part of 1883 found Father Osborne, not in Philadelphia, but on the opposite side of Canada from that on which Father Hall and Father Sheppard had labored. Father Osborne first conducted a mission at St. John, New Brunswick, and then entered upon a dangerous and an arduous journey to Charlottetown, Prince Edward Islad, where Father Benson, with Father O'Neill, had conducted a mission in August, 1871. Stormy weather detained Father Osborne at Cape Tormentine, New Brunswick, on the mainland, where he lodged in a disreputable inn. Referring to his first night at the inn Father Osborne wrote to Father Benson,

> "That inn, I hardly know how to describe it. The little public house at the Iffley Road end of Marston Street, would be a palace beside it . . . We had no sleep for there was not one moment's quiet in the house, and the storm raged all around outside."

The next two nights were quieter, however, after Father Osborne launched a nocturnal raid upon the disturbers and we assume he slept. The journey from the Cape to Prince Edward Island required eight hours of navigation across open water and ice fields at eight degrees below zero. Father Osborne found the entire experience an exhilarating preparation for his labors — a ten-day mission at Charlottetown during sub-zero weather, preaching engagements, a children's mission, and a mission for adults at St. Mary's Church, Summerside. Writing about the Summerside mission in his letter to Cowley Father Osborne states,

> "After that I expect to cross the ice again, and go down to Massachusetts for Passiontide."

The Church of Saint John the Evangelist
and Bowdoin Street in the Eighteen-Eighties

'Cobble-stones, red-brick mansions and bow-windows."

XII. The Church of Saint John The Evangelist Opens Its Doors

As Passiontide drew near and Father Osborne travelled southward to Boston, Father Hall and Brother Gilbert moved northward from Philadelphia and forces were joined once again on Bowdoin Street. The brethren now resided at Number 44 Temple Street in a house adjoining the rear of the church. (This residence later served as Saint Anne's Convent until its demolition in 1952.) On Passion Sunday, March 11th, 1883, the Parish of the Advent worshipped for the last time in the church on Bowdoin Street.

A History of the American Congregation of the Society of Saint John the Evangelist

In the course of that week the building was formally turned over to the Society of Saint John the Evangelist and on Thursday (March 15th) services were held for the first time in the new Church of the Advent on Brimmer Street. One of the Sisters of St. Margaret records,

> "On the day before Palm Sunday, Mass was said in the Father's private chapel, and their new house was blessed. On Palm Sunday, Father Hall came to the Sisters' chapel at seven o'clock for the blessing and distribution of palms, but there was no Mass, everyone going to the first Mass at the Mission Church of the S.S.J.E., as the church on Bowdoin Street was henceforth called. The usual morning and evening services and afternoon Sunday School were held, but there was no choir until the first Sunday after Trinity, the music being congregational in the meantime."

In his biography, *Arthur C. A. Hall, Third Bishop of Vermont,* Dean George Lynde Richardson comments,

> "With this began what was perhaps the happiest and most productive period of Father Hall's life. The little church in Bowdoin Street, shabby and unattractive, became the centre of vigorous activity. Friends rallied to its support, and in ten years it grew from a mere handful to report over eight hundred communicants, with four priests and the Sisters of Saint Margaret carrying on a wide and constant ministry which reached not only throughout the city of Boston, but into many of its suburbs. 'Father Osborne and he were at St. John's together,' writes one who was closely related to the work at the time, 'both so magnificent and so different, and we needed both to help us. Often they would give courses of sermons; one in the morning, and the other in the evening, and we used to say that Father Osborne showed us our sins and knocked us down in the ground in the dust in the morning; in the evening Father Hall would pick us all up, show us the road to Heaven, and send us on our way rejoicing.' Saint John's became a centre to which many penitents resorted regularly for confession, and many in perplexity and doubt turned thither for spiritual guidance and help."

(*To be continued*)

OUR AMERICAN AND CANADIAN COMMUNITIES

THE Conference on the Religious Life in the Anglican Communion in the United States of American and in Canada is an organization intended to coordinate the interests and experience of the various Religious Communities belonging to it. The following Communities are members of the Conference. Further information concerning any of these Communities, as well as conditions for acceptance as a postulant, may be obtained from writing to the community in question.

COMMUNITIES OF MEN

ORDER OF THE HOLY CROSS. *Address:* The Father Superior, O.H.C., West Park, New York. A community of priests and lay brothers. There is a Western house at Santa Barbara, California, a priory near St. Andrew's School in Western Tennessee, which is in charge of the Order, and an extensive permanent mission in Liberia, in Africa.

ORDER OF ST. AUGUSTINE. *Address:* The Prior, O.S.A., Good Shepherd Monastery, Orange City, Florida. This is a contemplative community of priests and laymen.

ST. BARNABAS' BROTHERHOOD. *Address:* The Brother Superior, St. Barnabas' House, Gibsonia, Pennsylvania. A society of lay religious. It conducts homes for convalescent and incurable men and boys.

ORDER OF ST. BENEDICT. *Address:* St. Gregory's Priory, R.F.D. 1, Three Rivers, Michigan. A community of monks under the Benedictine Rule.

ORDER OF ST. FRANCIS. *Address:* The Rev. Father Minister, O.S.F., Little Portion, Mt. Sinai, Long Island (N. Y.). A community of priests and lay brothers under the Franciscan Rule.

SOCIETY OF MISSION PRIESTS OF ST. JOHN THE EVANGELIST (Cowley Fathers). *Address:* The Father Superior, S.S.J.E., Monastery of St. Mary and St. John, 980 Memorial Drive, Cambridge 38, Massachusetts. There is a monastery of the Japanese Province of the Society at Oyama, Tochigi-Ken, Japan. The Society, dedicated to the work of missions, is primarily of priests, but receives lay brothers.

Our American and Canadian Communities

There is also a Canadian Congregation of the Society of St. John the Evangelist. *Address:* The Father Superior, S.S.J.E., The Mission House, Bracebridge, Ontario, Canada.

COMMUNITIES OF WOMEN

All Saints' Sisters of the Poor. *Address:* The Rev. Mother Superior, All Saints' Convent, Catonsville, Baltimore 28, Maryland. Conducts a home for convalescent girls at Catonsville and one for aged women in Philadelphia.

The Sisterhood of The Holy Nativity. *Address:* The Rev. Mother Superior, Convent of the Holy Nativity, 101 East Division Street. Fond du Lac, Wisconsin. The sisters engage in parochial mission work in several parts of the country and conduct a retreat house on Long Island.

The Poor Clares of Reparation and Adoration. *Address:* The Rev. Mother Superior, St. Clare's Convent, Maryhill, Mount Sinai, Long Island (N. Y.). A contemplative Franciscan community under the primitive rule of St. Clare.

The Order of St. Anne. Devoted to perpetual intercession and the care of children. Comprises two orders: (1) Sisters living and habited after the familiar manner; (2) sisters not formally habited and free to work daily in the world under fixed conditions. The several convents are autonomous. *Addresses:* Convent of St. Anne, 18 Claremont Avenue, Arlington, Massachusetts; St. Anne's Convent, 15 Craigie Street, Cambridge 38, Massachusetts; Convent of St. Anne, 1125 No. La Salle Street, Chicago 11, Illinois; same, 287 Broadway, Kingston, New York; same, 2701 So. York Street, Denver 10, Colorado; same, Oneida, Wisconsin.

The Order of St. Helena. *Address:* The Sister-in-Charge, Convent of St. Helena, R.F.D. No. 4, Newburgh, N. Y. There is also a house at Versailles, Kentucky, where the sisters have in charge the Margaret Hall School.

The Community of St. John Baptist. *Address:* The Rev. Mother Superior, C.S.J.B., Convent of St. John Baptist, Mendham, New Jersey. St. John Baptist School also at Mendham is conducted by the Sisters. Also parish work is undertaken.

The Sisterhood of St. John The Evangelist. *Address:* The Sister Superior, 492 Herkimer Street, Brooklyn 13, New York. The sisters work in connection with the Church Charity Foundation in the Diocese of Long Island.

The Society of St. Margaret. *Address:* The Rev. Mother Superior, S.S.M., St. Margaret's Convent, 17 Louisburg Square, Boston 8, Massachusetts. There are several branch houses, a school for defective children in Haiti, two girls' summer camps, parish work.

The Community of St. Mary. *Address:* The Rev. Mother Superior, C.S.M., St. Mary's Convent, Peekskill, New York. *Also* (Western Province) The Rev. Mother Superior, C.S.M., St. Mary's Convent, Kenosha, Wisconsin. Conducts schools and similar work at Peekskill (St. Mary's School) and several other places including Sagada in the Philippines, and a children's hospital on Long Island.

The Community of St. Saviour. *Address:* The Rev. Mother Superior, St. Saviour's Convent, 720 41st Avenue, San Francisco California. The Community was founded to undertake the care of children and of the sick and to engage in parish work.

The Teachers of The Children of God. *Address:* The Mother Superior, c/o The Abbie Loveland Tuller School, Maycroft, Sag Harbor, Long Island, N. Y. Conducts several schools.

The Community of The Transfiguration. *Address:* The Mother Superior, C.T., Convent of the Transfiguration, Glendale, Ohio. Conducts several homes for girls and a school at Honolulu. Also, convents in San Mateo, California, in Puerto Rico, and in Sendai, Japan.

The Community of The Way of The Cross. *Address:* The Sister Superior, Community of the Way of the Cross, St. David's House, South Park Avenue at Big Tree Road, Buffalo 19, N. Y. Aims to "serve in different movements working for a more Christian social order."

CANADIAN COMMUNITIES OF WOMEN

Sisterhood of St. John The Divine. *Address:* The Rev. Mother Superior, S.S.J.D., St. John's Convent, Botham Road, Willowdale, Ontario, Canada.

Sisters of the Church. *Address:* The Sister Superior, C.S.C., 134 Ulster Street, Toronto 4, Canada.

A BIBLIOGRAPHY OF THE RELIGIOUS LIFE*

GENERAL

Advisory Council of Religious Communities. Guide to the Religious Communities of the Anglican Communion. 1951. 134 p.

Advisory Council on Religious Communities. A directory of the Religious Life; for the use of those concerned with administration. 1941. 56 p.

Religious Communities in the Episcopal Church and in the Anglican Church in Canada. Compiled by the Poor Clares of Reparation and Adoration. 1956. 151 p.

Anson, Peter F. The Call of the Cloister: Religious Communities and kindred bodies in the Anglican Communion. 1956. 641 p. (This book, though written by a Roman Catholic, is full of interesting and accurate information about the Religious Life in the Anglican Communion.)

Barry, Rev. Joseph G. H. From a Convent Tower. 1922. 186 p.

Basil, Saint.

The Ascetic Works of Saint Basil; translated, with notes, by the Rev. W. K. Lowther Clark. 1925. 362 p.

Some Teachings on the Religious Life, drawn from the writings of St. Basil the Great, A.D. 329-379, arranged by Mother Edith, O.M.S.E. 121 p.

Benedict, Saint. The Rule of Saint Benedict; translated, with an introduction by Abbot Gasquet. 1909. 130 p.

Benson, Rev. Richard Meux, S.S.J.E.

Instructions on the Religious Life. 1st series. 1927. 68 p.

Instructions on the Religious Life. 2nd series. 1935. 119 p.

Instructions on the Religious Life. 3rd series. 144 p.

The Religious Vocation. Instructions on the Rule of the Society of St. John the Evangelist, by its Father Founder. 1940. 315 p.

The Revival of the Religious Life for Men. 1930. 56 p.

Bull, Rev. Paul B., C.R. The Revival of the Religious Life. 1914. 256 p.

Butler, Dom Cuthbert, O.S.B. Benedictine Monachism; studies in Benedictine rule and life. 1924. 424 p.

Cary, Rev. Lucius, S.S.J.E. Called of God: Notes on some questions concerning the Religious Life. 1937. 137 p.

Carter, Rev. Thomas Thellusson. Spiritual Instructions, on the Religious Life. 1879.

Community of Saint John the Baptist. The Founders of Clewer. 1952.

Community of Saint Mary. A Garden Enclosed: Practical Studies in the Religious Life. 1907. 69 p.

---

* Printed by the courtesy of the *Margaret Peabody Lending Library* for the distribution of Church Literature by mail. Most of these titles are in that Library and may be borrowed on application to the Convent of the Holy Nativity, 101 E. Division Street, Fond du Lac, Wisconsin.

Cowley

Community of Saint Mary the Virgin, Wantage. A Hundred Years of Blessing. 1946.

Colvin, H. M. The White Canons in England. 1951. 459 p.

Cram, Ralph Adams. The Ruined Abbeys of Great Britain. 1905. 315 p.

Crossley, Frederick H. The English Abbey: its life and work in the Middle Ages. 1936. 114 p.

The Day Hours of the Divine Office. Order of the Holy Cross. 1927. 463 p.

Dix, Rev. Morgan. Instructions on the Religious Life, given to the Sisters of Saint Mary. 1909. 449 p.

Elizabeth, Sister, O.S.E.
Into the deep, being the story of the first five years of the Confraternity of the Divine Love. 1917. 107 p.
Letting down the nets, being Vol. II. 1923. 111 p.

Emily Constance, Sister, S.H.N. The Religious Life. 1910. 74 p.

English monasteries. from Saxon days to their dissolution. 1904. 112 p.

Eva Mary, Sister, C.T. Community life for women. 1905. 100 p.

Fuller, Helen M. The order of Deaconesses. 1939. 30 p.

Gasquet, Cardinal. Religio religiosi; the object and scope of the Religious Life. 1923. 122 p.

Grafton, Rt. Rev. Charles C.
Meditations and instructions. 1923. 343 p.
Vocation, or the call of the Divine Master to a Sister's Life. 1915. 114 p.

Hannah, Ian C. Christian monasticism; a great force in history. 1925. 270 p.

Hollings, Rev. George Seymour. Paradoxes of the love of God. 1887. 199 p.

Holy Name, The. History of the Community, 1865-1950. 69 p.

Hughson, Rev. Shirley Carter, O.H.C.
An American cloister. 1917. (also 1920, 1922 and 1940.) 140 p.
The fundamentals of the Religious Life. 1915. 325 p.

Hutton, Edward. The Franciscans in England, 1224-1538. 1926. 326 p.

Jarrett, Rev. Bede, O.P. The Religious Life. 1919. 183 p.

Jessopp, Rev. Augustus. The coming of the Friars. 1917. 344 p.

Kempis, Saint Thomas à. The founders of the New Devotion; being the lives of Gerald Groote, Florentine Radewin, and their followers. 1905. 266 p.

Kip, Rt. Rev. William Ingraham. Historical scenes from the old Jesuit missions. 1875. 375 p.

Knowles, Rev. David, O.S.B.
The monastic order in England; from the times of St. Dunstan to the fourth Lateran Council, 943-1216. 1940. 764 p.
Religious Orders in England, 1212-1340. 1948. 348 p.

Knowles, Dom David and R. N. Hadcock. Mediaeval Religious Houses of England and Wales. 1953. 387 p.

Mackean, Rev. W. H. Christian monasticism in Egypt, to the close of the fourth century. 1920. 160 p.

A Bibliography of The Religious Life

Mary Theodora, Mother, C.S.M. What is the Religious Life? 28 p.

Monks and Nuns in Modern Days. n.d. 32 p.

Moorman, Rev. J. R. H. The Greyfriars in Cambridge, 1225-1538. 1952. 277 p.

Neale, Rev. John Mason. Some Principles of the Religious Life, a compilation from the writings of the Founder of the Society of the Sisters of Saint Margaret. 1956. 115 p.

Nihill, Rev. Henry D. The Sisters of the Poor and their work; the Sisters of St. Mary at the Cross. 1887. 302 p.

Oxford Mission Sisterhood of the Epiphany.

Kindness; brief considerations of part of the promise made at their Profession. 51 p.

With Christ; suggestions for meditations given to those wishing to enter the Oxford Mission Sisterhood of the Epiphany. 54 p.

Parenti, Jean. Sacrum commercium; the converse of Francis and his sons with holy poverty. 1904. 118 p.

St. Peter's Community, A Religious of. Convent tales. 1928. 152 p.

Pinchard, Arnold, ed. The Religious Life. 77 p.

Powell, Rev. F. C., S.S.J.E.

A guide book or microcosmographia religiosa, describing the life and work of the Order of St. Anne. 1923. 317 p.

A person's religion, 1910-1912. 291 p.

Portus, Garnet V. Caritas Anglican; religious and philanthropical societies that flourished in England between the years 1678 and 1740. 1912. 286 p.

Robinson, Rev. N. E. Monasticism in the Orthodox churches. 1916. 175 p.

Rolt-Wheeler, Ethel. Women of the cell and cloister. 331 p.

Scudder, Vida Dutton. The Franciscan adventure; a study in the first hundred years of the order of St. Francis. 1931. 432 p.

Steele, Francesca M. Monasteries and Religious houses of Great Britain and Ireland. 1903. 267 p.

Strong, Rev. E. L. Rule of O.M.S.E.; Lectures on the principles of the Rule of the Oxford Mission Sisterhood of the Epiphany. 1931. 274 p.

Watchman, what of the night? 1935. 48 p.

Webb, Rt. Rev. Allan Becher. Sisterhood life and woman's work in the mission field of the Church. 1883. 85 p.

Workman, Herbert B. The evolution of the monastic ideal, from the earliest times down to the coming of the friars. 1918. 368 p.

Woodhouse, Rev. F. C. Monasticism; ancient and modern. 1896. 409 p.

BIOGRAPHY

Father Andrew, S.D.C., The Life and Letters of. Compiled by Kathleen E. Burne. 1948. 259 p.

Cowley

Father Benson of Cowley. A life of the Founder of the Cowley Fathers, by M. V. Woodgate. 1953. 183 p.

Cannon, Harriet Starr, first Mother Superior of the Sisters of Saint Mary. By the Rev. Morgan Dix. 1896. 149 p.

Mother Cecile, by Sister Kate, C. R. 1922. 54 p.

Sainte Chantal, 1571-1641: A study in vocation, by E. K. Saunders. 1928. 316 p.

Ste. Chantal and the Foundation of the Visitation. By the Rt. Rev. E. Bougaud. 2 vols. 1895.

Coome, Hannah Grier. A Memoir of the Life and Work of the Mother Foundress of the Sisterhood of Saint John the Divine, Toronto, Canada. 1933. 294 p.

Mother Eva Mary, C.T. The Story of the Foundation of the Community of the Transfiguration, Glendale, Ohio. By Mrs. Harlan Cleveland. 1929. 190 p.

Hughes, Marian Rebecca, Mother-Foundress of the Society of the Holy and Undivided Trinity, Oxford, by the Rev. R. Townsend Warner. 1933. 32 p.

Father Huntington: Founder of the Order of the Holy Cross. By Vida Scudder. 1940. 375 p.

From Theatre to Convent: Memories of Mother **Isabel Mary,** C.S.M.V., 1936. 137 p.

Memories of a Sister of St. Saviour's Priory. By Mother **Kate.**

Hariett Monsell of the Community of St. John the Baptist. A memoir by the Rev. T. T. Carter. 1884. 247 p.

The Story of an English Sister, Ethel Georgina Romanes. By her Mother. 1918.

Priscilla Lydia Sellon, restorer after three centuries of the Religious Life in the English Church. By the Rev. Thomas J. Williams. 1950. 311 p.

William of Glasshampton, Friar, Monk, Solitary. By Geoffrey Curtis, C.R. 1947. 176 p.

COMMUNITY CHRONICLE

AS usual during the summer months, our duties included acting as chaplains to some of our Sisterhoods. Father Upson was with the Sisters of St. John Baptist, at Mendham, New Jersey for a month, during the absence of their regular chaplain, while Father McDonald, and our Oblate Father Keller, acted as resident chaplains during the season at the Summer Convent of the Sisters of St. Margaret, at South Duxbury, Massachusetts.

The small experimental camps for boys which were held at St. Augustine's Farm, Foxboro, Mass., during the Summer of 1955, proved so successful that they were undertaken again this year. Several boys from the Church of St. John the Evangelist, Boston, went to Foxboro from the fifth to the eighteenth of August. Father Wessinger, assisted by our Novice, Brother Joseph Francis, and several lay men and women from St. John's, who generously volunteered their services, looked after the physical and spiritual needs of the campers. Earlier in the season, the Camp was occupied by a group of boys from All Saints' Parish, Dorchester, Boston.

Father Smith, as Chaplain of the Eastern Province of the Community of St. Mary, continues his monthly visitations to the houses of the Sisterhood. On September 27th, he assisted at the Profession of two Sisters of the Community at the Mother House at Peekskill, N. Y. The Father also makes regular visitations to the Sisterhood of St. John the Divine in Canada. From October 26th to October 29th he will conduct a retreat for ladies at the Sisters' Convent at Willowdale, Ontario.

The Father Superior spent several weeks this Summer in the West, fulfilling preaching and other engagements. He conducted retreats for the Sisters of the Order of St. Anne and for their associates in Denver, Colorado, from August 17th to 26th. On September first, he was the Celebrant at the Solemn Eucharist marking the Consecration of the new chapel of the Sisters of St. John the Divine at Willowdale, a suburb of Toronto, Canada. The Consecrator of the chapel was the Archbishop of Algoma, the

Bishops of Toronto, Ottawa, and the Bishop Suffragan of Toronto were also present. The latter preached the sermon. Father Williams also conducted a retreat for the S.S.J.D. Sisters at Willowdale from September tenth to thirteenth. On the afternoon of Holy Cross Day (Sept. 14th), he blessed the new window over the altar at St. Margaret's Convent, Louisburg Square, Boston.

The Father Superior also conducted retreats for the Sisters of St. Anne in Cambridge, Massachusetts from September 16th to 23rd; and for a group of students from the Andover-Newton Theological School on October first and second.

Father Pedersen was the conductor of a retreat for laymen from the Dioceses of Milwaukee and Fond du Lac held at the De Koven Foundation, Racine, Wisconsin, from September 21st to 23rd. He also conducted a retreat for students of the Seabury-Western Seminary, Evanston, Illinois, from September 30th to October 3rd. The Father is also scheduled to take the Autumn retreat at the Benedictine Priory of St. Gregory's at Three Rivers, Michigan.

Father Wessinger, the Master of the Novices, gave addresses at St. Peter's Church, Rockland, Maine, on Sunday and Monday, September 30th and October 1st. The occasion was the Thirtieth Anniversary of the Ordination and rectorship of our good friend, and Oblate Probationer, the Reverend Ernest O. Kenyon. Father Kenyon has spent his entire ministry in this one parish. We take this opportunity to felicitate him, and to wish him every blessing in the years to come.

Father Morse writes from Taiwan (Formosa), that his shack located in the (normally dry) river bed outside the walls of the city of Taipei, was completely swept away by a flood early in the Summer. The city authorities took advantage of the disaster to evacuate *all* the inhabitants of the area; so the relief work that Father Morse had been carrying on from that center, will have to be reorganized elsewhere. Fortunately the Father had another small cabin built on a mountain slope to which he could repair after this disaster; but, alas, a typhoon which arrived later in the Summer stripped the roof from *this* shelter, and the rain damaged some of

his belongings. But those who know Father Morse will not be surprised to learn that in spite of these setbacks, his work still goes on. And his ministrations to the U. S. Occupation Forces are increasingly blessed.

Our loyal priest associate, the Reverend George C. Bartter, for many years a missionary in the Mountain Province, Philippine Islands, departed this life (in the Philippines) on September 20th. Although retired from the active ministry for some ten years, his devotion to the Philippine people caused him to return to them, that he might finish his earthly life in their midst. We thank God for his years of faithful service. May he rest in peace. Amen.

FORM OF BEQUEST

I give, devise, and bequeath the sum of.....dollars to the Society of Saint John the Evangelist, a religious corporation duly organized under the laws of the Commonwealth of Massachusetts, and located at 980 Memorial Drive, Cambridge 38, Massachusetts.

SUBSCRIPTION FORM

THE SECRETARY OF PUBLICATIONS
980 Memorial Drive
Cambridge 38, Massachusetts

Please enter (renew) my subscription to COWLEY for.....year(s).

I enclose Check or Money Order for $.....

Rev., Mr., Mrs., Miss.....

Postal Address .....

.....

Annual Subscription: One Dollar . . . Checks should be made payable to the

SECRETARY OF PUBLICATIONS

THE RELIGIOUS LIFE

PUBLICATIONS OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

FOR YOUR PERSONAL USE . . . FOR THE CHURCH TRACT CASE
FOR THE PARISH LIBRARY

THE COWLEY FATHERS. An illustrated brochure giving information to the many who make inquiries as to the history, objects and aims of the Society of Saint John the Evangelist and explaining briefly some of the duties of a Religious in the Society. . . . . *Price*, 25 cents

WHAT ARE OBLATES? A leaflet explaining an interesting development of the Religoius Life in general, and the Oblates of the Incarnate Word in particular.
Price, 2 cents

THE CALL FROM RELIGIOUS ORDERS, issued by the National Council of the Church, is an invaluable little leaflet for all who have questions about the Religious Life. . . . . *Price*, 3 cents

WHAT IS MY VOCATION? The primary purpose of this pamphlet is to tell what a call to the Religious Life is, and how it may best be answered. . . *Price*, 10 cents

FATHER BENSON OF COWLEY, by M. V. Woodgate. This is the only biography of Father Benson, and it has been written with the approval and assistance of the Society of St. John the Evangelist. Cloth, 183 pp. . . *Price*, $2.50

THE RELIGIOUS VOCATION, by Father Benson, S.S.J.E. Instructions on the Rule of the Society of St. John the Evangelist by its Father Founder. Cloth, 315 pp.
Price, $2.50

INSTRUCTIONS ON THE RELIGIOUS LIFE. (Third Series). By Father Benson, S.S.J.E. Cloth, 144 pp. . . . . *Price*, $2.50

Address

THE SECRETARY OF PUBLICATIONS

980 MEMORIAL DRIVE **CAMBRIDGE 38, MASS.**

The constant aims of the CHURCH companies:

- Dynamic, modern service to the Church and clergy
- Maintain through modest profits a steady contribution to clergy pensions

the **CHURCH** *Life, Fire and Hymnal Corporations*

affiliates of THE CHURCH PENSION FUND
20 Exchange Place, New York 5, N. Y.

ADOLPH A. ALLA CO.

Clerical Tailors and Outfitters

16 LINCOLN STREET, BOSTON 11, MASS.
(Corner Summer)

Telephone: HUbbard 2 - 7468

- Cassocks
- Birettas
- Hats
- Cloaks
- Rabat-Vests
- Suits
- Topcoats
- Overcoats
- Raincoats

CUM·EIS·ET·IPSI·POPULUS·EIUS

COWLEY

ECCE·TABERNACULUM·DEI·CUM·HOMINIBUS·ET·HABITABIT

ET·IPSE·DEUS·CUM·EIS·ERIT·EORUM

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXVIII AUTUMN 1956 NO.